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RELIGIOUS.

MANAGEMENT OF SABBATH SCHOOLS.

The next rule I shall notice is, the 8th of the system; and relates to the establishment of Sabbath School Libraries. It is as follows:—
"Every Sunday School should have a Library. The books should be numbered—the names of the scholars arranged in alphabetical order in a book kept for that purpose,—and the number of the volume taken by each one, set opposite to his name. Every scholar should be entitled to the use of the Library." Libraries of the kind here spoken of, have been established for many years, in some parts of our country; but they have scarcely been considered by any, until very recently, as a necessary appendage to a Sunday School. But I rejoice in being able to say, that there appears to be now, a very general excitement on this subject among the friends of Sunday Schools. Were it necessary, I could here lay before my readers a variety of facts which experience has furnished to prove the utility of Sabbath School Libraries. I will however refer to the report of only one School, which speaks substantially the same language with that of all the Schools of which I have heard, that have tried the experiment. This report is from Gorham, Me. the same from which I have already taken the liberty to make an extract. The following pointed language is used:—"The life giving and preserving principle of the Sabbath School, is the Library; and so far as I know, it has far more than answered the most sanguine expectations of its founders and supporters. After more than three years' experiment, I can safely say, that the ardour of the children for books is not in the least abated. Library day is with the most of them as pleasant as ever. The Library and School have mutually and reciprocally a happy effect on each other. The instruction of the School prepares the mind to read the books of the Library, and one special duty of the teachers who have access to the Library, is, to teach the children to read with profit, and to tell them what books are suitable for them. And reading the Library, prepares the mind to act with new energy in the School." No argument is necessary in addition, to prove the utility of Sabbath School Libraries. But, do the friends of Sabbath Schools feel sufficiently excited on this subject? Do they feel enough to excite them to make every effort to establish a Library wherever there is a School?—I need not enter at large on the benefits of such Libraries, but I will briefly mention some of them. 1. By this means the children will acquire a taste for reading, and mental improvement. 2. All classes of children will of course be supplied with a much greater variety of books than they could otherwise possibly command. 3. The many children from the poorer ranks of society, who could not provide themselves with books, by the aid of Libraries have an equal privilege of reading with the rich.

I will dismiss this head with a few general remarks.—No one who has observed the progress of improvement in the education of children, can have failed to notice the entire change that has taken place in the character of those little books which are designed for their instruction and amusement. Where now, are the hosts of frivolous and unmeaning, or too often immoral and dangerous, toy books, with which, but a few years since, our nurseries were filled? They are gone; and others of a far different nature have taken their place. Parents are beginning to learn, that the children of their care, are possessed of thought as well as of feeling; and that they may be instructed, at the same time they are amused. They are beginning to learn that the mind of a child is not formed by accident—but that like the yielding wax, it will assume almost any image you may stamp upon it. They begin to see that it is from the earliest books which are put within the reach of a child, that its mind in a great degree receives its shape and character. No matter how frivolous or fanciful these books may be,—whether they contain the crazy chances and escapes of a Sindbad, or the ridiculous adventures of a Goody Two Shoes—they are all received by the unsuspecting child as sober details of fact; and they all contribute something to give shape and direction to his opinions, tastes and feelings. These parents are beginning to learn; and for the great changes in this respect, which have been brought about within a few years past,—the world is principally indebted to Sabbath Schools. Yes, to the honour of these Institutions be it said,—they have discovered the evil, and have already done much to remedy it. They have been the instrument of providing most of those highly valuable and interesting books, which now occupy so much of the attention of children. But in order that children should enjoy the full amount of these blessings, Libraries must be established. A child may thus be furnished with the reading of a new book every week or fortnight. Let no Sabbath School then, be destitute of a Library. If your means are small, be not discouraged, but make exertions for large ones. Some Schools have commenced forming Libraries with only five dollars! Apply what means you are able, and very soon, I doubt not, you will obtain a respectable Library. Be careful to procure judicious and Christian men, to make the selection of books to be purchased; and make additions to the number of volumes as often as you can get the means.

But I must proceed to notice the 9th rule, which is as follows:—"Premiums, as the reward of diligence and punctuality, are found to produce unhappy effects. The approbation of the teacher, and such testimonies of affection as would naturally flow from a warm heart, or as the particular circumstances might dictate, should, in general, be the only rewards used in the Sunday School." I am aware that this rule stands directly opposed to opinions and practices, which have at least become venerable, and almost sacred by age, and which have been supported by some of the wisest and best men that have ever lived. I am aware, with some of the most deeply seated feelings, and the most inveterate prejudices, of the human mind. But I am nevertheless persuaded that my cause is a good one; and if I do not succeed in entirely the fault of the advocate. It will be understood, that the rewards spoken of, are those which are offered, as excitements to effort, to the best scholar, or definite number of scholars in the class or School. To come directly to the point—the motives which are thus presented to the child,

are calculated to operate exclusively on his ambition. The simple language offered to him is,—
"make every effort to rise superior to your fellows be the first in your class, & you shall be rewarded." You do not hold up to his view a good in which he may participate with his companions; but one, of which, if he is so fortunate as to obtain it, he must be the sole proprietor, even though it should (as it usually does) disappoint the highest hopes, wound the tenderest feelings, & excite the basest passions of which his little competitors are capable.—Place this motive before a child,—and you are preparing his mind to be the residence of envy, jealousy, and indeed of selfishness in all its various modifications. The spirit of ambition which is thus roused, is the same which all the world condemn when they discover it in its more public exhibitions. It is the very spring which moves all the vast and terrific machinery of war. It is the aliment on which have been nourished and preserved all the Alexanders, the Casars, and the Bonapartes, that have ever lived. But for this, the face of nature would still have presented the beauty and loveliness of Eden; and all the orders of society would have been as holy & as happy as were the original inhabitants of that terrestrial Paradise. But for this, the rebel angels had not fallen; and myriads of immortal spirits would have joined in the choruses of Heaven, who must now be doomed forever to occupy the dark regions of sin, of misery, and of death. True, this picture presents ambition to us in its most striking light;—here we see its most calamitous effects. But it is only an extended view of the same principle which you would cherish in the breast of a child, when you present to him, as a motive to effort, the prospect of the first honors of his class. No matter how minute the object in relation to which this ambition is excited,—no matter how small the value of the reward offered,—precisely the same principle is involved; and a difference in its degree, cannot change its nature. Would you then commend and cherish in a child, a disposition, which, if associated with the vigour and energy of manhood, would lead to the most calamitous results? Alas! the human heart, even in the infancy of its existence, is a sufficiently prolific soil for the spontaneous production of the baser passions, without requiring any labour in their cultivation. Ambition cherished in the breast of a child, will "grow with his growth, and strengthen with his strength." It is a dangerous experiment to encourage this as the ruling motive in a child, with the hope of being able to impose upon it reasonable restraints. If you begin sufficiently early, you may, in a considerable degree, if not entirely, prevent it; but let it once get a firm hold on the mind, and a more potent arm than yours is necessary to restrain it.

But, it is said, this is a powerful motive to action. Great and worthy achievements are made by it. It impels children to such an effort in the attainment of real good, as they could not be induced to make, simply for the good itself. That is, in other words, through the instrumentality of a real evil, we are enabled to attain a real good. How long must the explicit declaration of Paul on this subject, be proclaimed to the Christian public, before they can be satisfied that it is a voice from heaven which demands the strictest obedience! We may not "do evil that good may come." The gratification of ambition is undoubtedly a powerful motive, by which to operate upon the human mind; and so would be the gratification of what are appropriately called our sensual passions. Set aside the public opinion, and offer to the natural man the unrestrained indulgence of these passions, and you immediately touch a spring which puts his whole soul into the most vigorous action. What but this motive is offered to the Mussulman, who, fearless of danger, can wade through seas of blood to his promised heaven of perpetual drunkenness and debauchery? But what Christian moralist, does not condemn such a motive? On precisely the same ground the motive of ambition must be condemned. I am not attempting to show that these cases are, in every respect, analogous. By this comparison I merely wish to illustrate the principle involved. Both motives are in themselves wrong, and however powerfully they may operate upon the human mind, they are wrong principles of action. It appears to me that the Christian community are most strangely blind to this subject. They seem to have surrendered up their pure and perfect principles, to the maxims and prejudices of the world. Too long have they sat in quietude, while these unworthy excitements have been incorporated in all the different systems and grades of education in our land. But, must the fair form of the Sabbath School be disgraced by so gross a deformity? Must an institution whose sole object it is to inculcate and enforce the pure principles of our religion,—present motives to excite all the angry passions of our nature? Dear teacher, have you not yet learned the meaning of that injunction which lies almost at the bottom of all our Christian duties—"Let each esteem other better than himself"? O banish,—forever banish from your schools, these unworthy inducements. Be not guilty of so gross an inconsistency, as to present motives for the study of the Bible, which that Bible itself so pointedly condemns. Such motives are not needed. Many Sabbath Schools in our country, which are in the highest degree flourishing, can testify from experience that they are not needed. You can interest your pupils without the aid of such excitements. Make yourselves familiar with those under your care,—bring yourself down to their capacities,—use their language,—pass by nothing without explanation, and call to your assistance appropriate anecdotes, stories and illustrations of every kind. Show your pupils the value of the truths they study—let them see clearly the connexion between the proper knowledge and application of these truths and their own eternal interests—and you will want no further motives to urge them in their delightful duties. They will engage more cheerfully in the employment of the school,—good nature will be marked on every countenance,—a harmony of feeling and interest will pervade every breast, and you may more confidently look to God for his blessing on your labors.

N. Y. S. T.

For the Recorder & Telegraph.

Messrs. Editors.—In your widely circulated paper, is an article, which I have but lately seen, under the head of UNIVERSALISM. Disapproved by a new process of reasoning, in which the writer has managed his subject with great ability, and with a closeness of argument which leads irresistibly to his own conclusion. There is however one passage in it, which, to my view, is fraught with pernicious error. It is the following:

Some have believed that mankind are sinners, but that Christ has suffered the penalty of the law, and cancelled all the demands of justice, in their stead. Consequently the

law, they say, is satisfied; justice has no more claims, and all of every character are sure of heaven. But if this sentiment be true, what mean the frequent proposals of pardon, which God has made, and is making, to the penitent? If Christ has suffered the full penalty of the law, in the place of men, for what do they stand in need of pardon? Pardon frees those who receive it from deserved punishment. But if all the punishment of sinners has been suffered already, in Christ their substitute, then they cannot be freed from further deserved punishment. In other words they cannot, on this ground, be pardoned. There is no room for pardon. It is as true, therefore, as it is that God proposes pardon to the penitent, that Christ did not suffer the penalty of the law for men, and that neither all men, nor any, can on this ground be saved. Christ suffered enough to magnify the broken law, and make it honorable—to manifest to the full the divine measure of sin—to answer all those purposes in the government, which could have been answered by inflicting deserved punishment upon our guilty race; but he did not suffer the penalty of the law, or cancel the debt of justice, for any man living.

It is very evident that these sentiments involve a great point of controversy at the present day. I do not mean to enter into that controversy. For, to bring up in a newspaper a subject which has already called forth books, would be very idle. I will however observe, that your correspondent has adopted in this passage, the old, stale, exploded argument of the Socinians against the doctrine of atonement, but with but small consistency, *unwittingly* with them in their sentiments of universal salvation; and pass on to offer to his consideration, a few passages of Scripture. If he will ingeniously apply his reasoning powers to these passages, I cannot well conceive that he will not be staggered in the sentiments he has expressed in the above quotation. I would indeed find hope, that those sentiments escaped him inadvertently; and in that case he will explain himself; or if not, that he will be convinced; and in that case candidly acknowledge it, and counteract the evil tendency of his publication, which is the greater for being connected with so able a refutation of the popular errors he has combated.—The following Scriptures are only a few of a multitude to the same effect. "Behold the Lamb of God, that taketh away the sin of the world." "He bore our sins in his own body on the tree." "He was made a curse for us, that we might be made the righteousness of God in him." "He that believeth on the Lord Jesus Christ, shall be saved; & he that believeth not, shall be damned." "Christ is the end of the law for righteousness to every one that believeth." But whatever your correspondent may make of the foregoing passages, I know not how he can get rid of the following, which was adduced to me by the venerable Stephen West, one of the fathers of Hopkintonism, to refute the very sentiment under consideration. "If we confess our sins, God is faithful and just to forgive us our sins, & to cleanse us from all unrighteousness." "Just to forgive!" what is the meaning of such language? It is apparently a contradiction; and is a contradiction, if your correspondent's sentiment is sound. It admits of no construction that is not perfectly absurd without the admission, that to forgive those who confess their sins (in the evangelical sense of confession) is a matter of justice on the part of God. Why? Because Christ did suffer the penalty of the law for "every one that believeth;" every one that puts his trust in that sufficient penalty to satisfy the law for his sins. ATONEMENT.

* Believers: let your correspondent, and your readers, examine well what faith is. What is the man who so mistakes this, as, not, in reality, to believe on the Lord Jesus Christ. It should be a serious consideration to your correspondent, that he does not once mention faith in his plan of salvation. Perhaps he considers repentance to be faith.

RELIGIOUS INTELLIGENCE.

For the Recorder & Telegraph.

LOWER CANADA.

Some time since, a call was made for a narrative of the state of Religion, it should be *irreligious*, in Lower Canada—and a short reply has already been given; which, as far as it extends, is undeniably correct. It tells the truth, but not the whole truth; for the wretched spiritual condition of the inhabitants on the banks of the Lawrence River cannot be exactly comprehended by general statements; minute facts are indispensable to display the moral features of that people. Having recently had an opportunity partially to investigate this topic, I shall therefore give you the result of my observations.

The population of Lower Canada amounts to nearly half a million; of whom probably not more than an eighth or tenth part are Protestants; who are chiefly to be found in the most eastern part of the Province, in Quebec, in Montreal, the western townships, and in the vicinity of the line which divides the United States from the British dominions. Some few others are thinly scattered in the districts where new settlements are forming. The Canadians, as they are usually designated, that is, the descendants of the original French, are a quiet, tractable people; from habit submissive & indolent; & Priest-ridden to the lowest grade of credulity. It is impossible to produce any very sensible alteration in their actual condition, as long as they are without any capacity to read, and all their superfluous gains are demanded by the Priests. A Canadian, (using the term as above, which is the manner I would be understood to use it hereafter) possesses not one incentive to become industrious, any farther than for the supply of his immediate wants; because he knows that the rest must probably go to the Priest for absolution, extreme unction, masses and innumerable other contrivances which have been invented by this Order for gaining access to the pockets of their devotees.

The address which Murray, in his Sermons to Asses, made to the clergy of England, is applicable both to the Episcopal and the Popish Priests in Canada. "Ah, ye priests!" said the puritan—"ye make us pay for all things; ye catch us as soon as we come into the world, and ye never lose sight of us until we return to dust. Our mothers must pay you for bearing us, and our fathers for having us baptized. When we are married and when we are buried, ye must be paid—when we come into the world and when we go out of it, ye set a price upon our heads."—Some persons may suppose this to be a sarcasm. But no; it is a literal fact in all its extent, in reference to both the Popish & Episcopal hierarchies, in Lower Canada, which are incorporated with

* This is a melancholy picture—and were it not for the excellent character of the writer, the opportunities he has had of becoming acquainted with the moral condition of Lower Canada, and the coincidence of his statements with our own information so far as it extends, we should hardly venture to publish it. But if the case be, we regard it as a very valuable document, and one which may be implicitly relied on. At the same time, if any parts of it can be shown to be incorrect, we shall publish a candid statement to this effect, with the same readiness as we do the present communication. All we seek to know is, THE TRUTH. "We have long been very desirous of learning, as it respects the state of religion in Lower Canada; and the same, we have reason to believe, is the case with many of our readers. Eds. Rec. & Tel.

the state;—and some of the ministers of the Scotch national Kirk in that province, display similar love for their "fees and charges."

The mental vassalage of the Canadians is obviously incurable, as long as all the avenues of knowledge are so cautiously closed against them. Bibles and Religious Tracts are of no utility to a household where they cannot be perused from inability, or will not be studied from dread. Probably not one Canadian out of a hundred, except those in Quebec and Montreal, and their suburbs, can distinguish a letter in the alphabet; and although a large proportion of the females can read, yet so completely are they controlled by the Priests, that the men even who can understand a book, dare not attempt to possess or study a volume inscribed in the *Index Expurgatorius* (list denounced by the Priests.) In all ordinary cases, every Bible, Testament, or religious Tract which the Priests can seize, is doubtless destroyed;—not, it is true, so openly as it would have been done thirty years ago, but with equal certainty. Still, the accumulating influence of the nominal Protestants is silently loosening the shackles of the people, especially in the cities; where at present, a considerable proportion of the wealthy Canadians are believed to be concealed infidels, retaining the appellation of Papists, merely for the sake of peace with their relatives, but considering the whole system of Christianity as fabulous priestcraft, contrived by the state to keep the people in subjection. And every man who only sees the gospel through the medium of the religion established by law in Lower Canada, will inevitably adopt the same conclusion.

In Montreal, a subterranean pathway leads from the Priests' residence to the two nunneries. At Three Rivers, where the Jesuits' convent is on the opposite side of the street from the Nunnery, a passage under the street formed a communication between the *fraternity* and the *sisterhood*. Both these have been explored by the profane eyes of Heretics;—and it is most probable from analogy, that the same private avenues exist, although yet undiscovered, in Quebec.

Of a New Testament the great majority of the Canadians have never heard. The rest turn away from it with aversion—as they are taught to believe, that it contains the very essence of all iniquity; & that the heaviest guilt which can be contracted, results from the possession and reading of it. The Priests have no pretensions to learning. Of the Hebrew, not one, it is supposed, knows the alphabet—of the Greek, very few can decline the article—and their Latin is confined to the false legends of their Demons. Their chief knowledge is restricted to their ritual; and their ingenuity, to their specious arts to retain their ascendancy over the benighted population,—to the various modes of *fleecing*—and to the dissipation which they encourage in the multitude, in order to obscure their own irregularities. This system is productive of vast immorality—and like New Orleans, the two large towns of Lower Canada, are the seats of an unbounded mass of corruption. Sabbath breaking, profligacy, gambling, sensuality, and their cognate vices, are lamentably prevalent throughout the Province. The mania infects all orders, so that a devout man, who will not live in a delirium of impenitent dissipation in all its varieties, is a curiosity, despised in exact proportion to his Christian consistency.

In all parts of Lower Canada, the Sabbath among the Catholics is ended about 11 or 12 o'clock: the rest of the day they devote to every species of vicious amusement: hence, vast numbers of the nominal Protestants, who have been eloquently delineated by a dignified Canadian Ecclesiastic, as "the malleable population, who are loose and disengaged from all religious preference," pay no more regard to the Lord's day than an Esquimaux at Labrador. Business and pleasures are regularly and sedulously pursued; and the paucity of the congregations contrasted with the number of persons called Protestants, especially during the summer months, is a criterion by which a correct judgment may be formed of their predominant character. Thus dissipation is encouraged by the military parades which on that day are usual, and which furnish an excuse to those who judge the whole scene to be a desecration of the Sabbath.

Profane language is as free among the Canadians, as the military; who are proverbially disobedient to the third commandment. Gambling is the *sine qua non* of Canadian existence. It is meat, drink, raiment and habitation—by night, by day, at home, abroad, fast day and feast day, Saturday and Sunday, it is the charm and stimulant of life, from childhood to the chamber of death. But the nuisance is not circumscribed to the lower orders. The clergy understand the art of the knavery as well as their flocks. On board the steam-boats, the railroads, &c. forward, may be seen dissipating their hard earned wages; while Ecclesiastics, with every motley association, disturb the cabins with their more extravagant gambling. Many of the varied priesthood are not less renowned for their deep, untrusting play, than for their *comical bets*. One of these clerical "lovers of pleasure" lately betted a costly Bible upon the odd trick or upon the trump—and some of the clergy travel up and down the rivers gratis from their honest earnings at what when on board: so that Hosea's description of the ancient Israelites, their graphical portraiture,—"like people, like priests, who eat up their sin, and set their heart on their iniquity."

The multitude of unmarried, men strongly declares another feature in the moral aspect of the large towns in Canada. In Quebec, (and probably it is the same in all the parishes where Monks and Nuns are established,) at one of the Nunneries, is a receptacle where persons may deposit infants. The wheel is turned, the bell rings, a child is there; the carrier has vanished; the attending Nun transfers the child to a nurse; and it is reared for the "increase of the church." No inquiries are made—and it is affirmed, that hundreds of illegitimate children are thus annually transferred to the Nun's wheel. This specimen truly develops the purity existing in the more populous towns of Canada.

In Gaspe, the eastern district, many Protestants reside; but as they are scattered and not sufficiently opulent to provide a Presbyterian minister for themselves, they have been obliged to attend upon the clergy of the State, whose conduct has been so very corrupt, that it is feared, many have been thence seduced into Popery.

Advancing up Quebec, a few isolated Protestants may be found, "without a sacrifice and without an ephod," amidst a host of—all but idolaters.

In Quebec, the Protestant religion is almost nominal. The Establishment has two places of worship, which are attended by the official de-

pendents of the government, and by those who desire the favor of the Episcopal Priests. In no place is there a greater similitude between Popery and Episcopalianism than in Quebec. Excepting the ordinary dress of the Priests, and the idolatrous imagery at funerals and in the Mass-houses, the distinction is merely to the eye; while in their public denunciation of theatrical impurities, &c. the Papists have even the preeminence.

The Scotch church in Canada, constitutes a very respectable portion of the Protestants; but religion among them is scarcely better than a mere form. The service on the Lord's day afternoon is deserted—while a lecture on a common day, or a social prayer meeting, would be proscribed as rank fanaticism.

In spite of every obstacle which fraud and force can employ, the other denominations are increasing. The British Methodists occupy seven or eight stations in the Province. Those in the country flourish more than those in the towns; they are not so incessantly counteracted. In Canada, it may emphatically be said, there are mountains to be brought low, before the glory of the Lord will be revealed.

There are four Presbyterian ministers in Lower Canada,—one in Quebec, one in Montreal, one at La Prairie, and one of the Scotch Secession on the Ottawa River. Their congregations are thriving; but all the Dissenters are opposed in a remarkable manner.

One of the first measures adopted by the present Provincial Government of Canada, was the passing of an act, requiring all ministers, and congregations, to keep two specific registers of marriages, baptisms and burials. These registers some years ago were obtainable by ministers of all denominations—but it was easily discerned by the selfish spirit which formerly lurked in Demetrius and the Shrine-makers, that this was against the craft of the hierarchy. They therefore persuaded the Court to decide that the law did not include Dissenters; because "Dissenters, that is, persons who do not submit to the State hierarchy, are not Protestants." By this subtle contrivance, the Dissenting ministers are precluded from administering baptism, celebrating matrimony and attending funerals. The consequence is, that persons who will not unite with those congregations where they cannot enjoy these privileges,—and contrary to their wishes and consciences, the Dissenters are obliged to procure the services of clergy to whom they are perfectly aversive—thus transforming the ordinance of baptism and funeral obsequies into worthless hypocrisy. This is an impassable mountain to the progress of divine truth; and the greatest existing impediment to the extension of the gospel of Christ.—An attempt has been lately made in the Parliament, to obtain the registers for those congregations. The Members of the Assembly, who are almost all liberal Catholics, and friends to the rights of conscience, passed a bill in favour of the Dissenters, *rem. con.* The Legislative Council are chiefly Protestants, and much influenced by the State Priests. It appears, that these clergy presented a memorial; in which they signified that if the Council would reject the Bill—to silence all the Dissenters' clamours, they would bury, baptize or marry them for nothing; thereby intimating that the sole cause of the Dissenters' complaint is, the payment of two dollars and half, the clerical fee for the performance of each of those ceremonies: as if the Dissenters would sell their birth-right, like Esau, for a mess of pottage; and as if they possessed no more conscience in religious affairs than themselves. If the Dissenters should obtain the registers, and the opportunity to fulfil untristfully their pastoral functions, it would be of signal advantage to the cause of pure and undeviled religion in this province.

Among the subordinate means to diffuse the light of truth, there exist in Canada Sabbath Schools, and both in Quebec and Montreal a Bible Society, and a Religious Tract Society. All these institutions, however have to encounter the most virulent opposition. The Dissenters commenced, & have perpetuated every Christian institution in Lower Canada, which was intended to promulge the Gospel of Jesus. When the Priests of the State church discovered that their progress could not be impeded, they then formed similar Societies, not to co-operate in doing good, but, if possible, to destroy the Societies already existing. They established Sunday Schools, merely to draw away the children from the other institutions;—and they formed district branches of the Society for Promoting Christian Knowledge, to demolish the Bible Societies, and prevent the distribution of religious Tracts. They have partially succeeded. The Sunday Schools generally languish—the Tract Societies are torpid—and the Bible Societies are thwarted—because "education endangers, religious truth appeals, and the promulgation of the Bible overthrows their church!" I believe them! Instead therefore of Sabbath instruction, the streets are filled with boys at play. For pure evangelical Tracts, there are pamphlets filled with slander against the Puritans; eulogies of our "holy Mother Church;" smooth things for all who are christened, confirmed, absolved, and buried by a priest; and as they say, hell fire for all the rest.

The true church of God in Lower Canada is persecuted by the National Hierarchy, opposed by the Jesuits, mixed with the world by the Scotch Ecclesiastics, and despised by almost all who fill dignified stations in society; yet it stands like the bush, burning, but not consumed.

The superstition prevalent in Canada, is of a very debasing kind. Of this the circumstances connected with the death of the late popish Hierarchy, is abundant proof. Prior to the interment, or canonization, his corpse was exposed in state in one of the Mass-houses, robed in his pontificals, with all the insignia of office. There he was the object of perfect adoration; incense was offered to him with prostration, and prayer presented to this new saint by the crowds which thronged the Mass-house where the coffin was exhibited. After his death, he was partly dismembered—and his remains are divided among the Mass-houses and the Nunneries. Some stupendous miracles are in cogitation; of which these consecrated relics of the Canadian Saint Octave are to be reported the authors; and there is an ample basis of credulity upon which the priesthood may safely build without danger of ridicule.—For the press in Canada is as much in trammels as the intellect. The declaration of the priest is *ex cathedra*; and as the Canadian assuredly believes, that it depends upon the priest, whether he shall go to hell or to purgatory, when he is dead, and how long he shall remain there; it is just as practicable to propel an air-balloon by steam, as it is now to inject light among these deluded persons.

Arianian confession and its concomitant absolutism have been gravely defended, upon the principle that the Popish errors and doctrine ex-

* This report was written by the Minister of the place, who is also Librarian.

actly coincide with the canon and practice of the English Hierarchy;—but it is doubtless, an inexpressible abomination. All the other absurdity and mummery of the popish ritual are comparatively innocent in their present effects, when balanced against this shriving and indulgence. It degrades the character, debases the intellect, enervates the spirit, corrupts the morals of individuals, and incalculably deteriorates the social prosperity. Religious belief and religious acts should never be infringed, upon any pretext; but Popish confession and absolution are equally proper subjects of civil cognizance, as a compact between knaves to conceal their villainies, or a public company organized to distribute rewards to the most adroit rogues: neither would be tolerated; yet these Popish practices involve both with impunity. The evils of an established church are equally palpable. An Episcopalian priest in Canada holds a complete sinecure. His salary is ensured—and his fees he will have. What are his duties? Ask at St. John's, St. Armand, and other places. The Protestant religion cannot prosper where these alone are the *grand* demonstrations of its boasted advantages. Notwithstanding all the countenance of the Government, Protestants are continually transformed into Papists: but for one of the latter fairly to go over as a convinced Christian to the former, is a thing unknown.

What means can be adopted to change this miserable condition of the inhabitants?

1. Abolish the use of the French language in all public proceedings. Until the people can understand the language of their governors, so long will the priests retain their undiminished control over the ignorant population—and so long will it be almost impossible to produce any effect upon their minds by exertions to illuminate them.
2. Establish a general system of education, by which all the youth might learn something of their value and dignity in society. This would destroy the bonds by which they are enchained.
3. Send into the field of labor, a number of competent missionaries, familiar with the French language, and especially conversant with all the controversy between the Protestants and the Papists—so as to be able to unravel all the intricacies of Jesuitism, and to unmask all the anti-Christianity of that idolatrous system.

If Canada is ever to be illuminated and reformed by Christianity, while it is a colony, it will be achieved by English Dissenters—no other persons are competent to effect the godlike object. The Lord give the word, and despatch the great company of those who publish it, with his abundant benediction!

PARATUS.

INTERESTING FROM FRANCE.

Through the kindness of a gentleman formerly resident in Paris, the following letter has been placed in our hands, addressed by an excellent French pastor to his fellow clergymen. His particular design in issuing it was, to solicit contributions for the establishment of a Parsonage in the Section where he is located; but in exhibiting the claims of this charity, he has communicated many interesting facts, which we are happy in being able to lay before our readers. A more beautiful exemplification of the different effects of different kinds of preaching, we do not remember to have seen.

[Translated for the Recorder & Telegraph.]

THE PASTOR of the Third Ecclesiastical Section of the Consistorial Republic of the Departments of Aisne, and of Seine and Marne.

TO HIS FELLOW CLERGYMEN: Grace and peace be multiplied to you from God the Father, and from our Lord Jesus Christ!

Sir, and much honored Brother in Jesus Christ our Saviour!

The parish or ecclesiastical Section which the Lord has been pleased to confide to my care, and which I have supplied for fourteen years, appears to me worthy to arrest your attention a few moments, and will, I hope, be able to engage your interest. It is not that it offers any thing which the world calls remarkable,—being composed only of poor country-people, and having been but too long abandoned, because it was one of the most difficult to supply, and offered, and still offers, but few temporal advantages to the Pastor. It is, however, the most extensive parish in France, and of consequence occasions the most fatigue and travel. In fact it is composed of a Protestant population of about two thousand souls, scattered among Catholics in more than fifty Communes, and forming seven Churches and several Annexes, which are 4, 5, 6, and 8 leagues distant from that in the centre, and even 15 leagues from one another.

Several of these churches were not yet in existence when I arrived in this parish, and the others were more or less poor as respects the world; but, alas! they were still more so towards God, and remained so for a long time after. Poor, myself, in this double sense, and especially in faith, I could not then announce to them what I was myself still ignorant of, viz. free salvation through faith in Jesus Christ. I did nothing, alas! but remove them farther from him, and confirm them in their own righteousness, by representing good works as the condition of the salvation which he purchased by his death, and not as the necessary fruit of faith in his blood. This error, which seems, at first sight, of little consequence, was nevertheless a capital error, which struck with barrenness my ministry, and which tended to nothing less than establishing the pretended merit of our own works, at the expense of the infinite merits of Jesus Christ. Alas! I did not yet comprehend what the great Apostle teaches us, that it is not by the works of the law, but by the preaching of faith in Jesus Christ, that the Spirit is given which regenerates and sanctifies. Thus my discourses were without fruit; my parishioners remained still in their sins; and I saw no other effect from my ministry, during nine years, than a proud and vain confidence in the forms of worship; so that these children of the blessed reformation had almost nothing but the name & exterior of reformed, without possessing the faith, spirit, love and life of it: and the holy and rejoicing doctrines of salvation were scarcely found but in the books of the ancient witnesses, where people read them without comprehending them, without receiving them in their heart, without experiencing their consoling & regenerating virtue.

But when it pleased God to make known to me that salvation, free, full and perfect, which Jesus purchased by his blood, and which he had granted me the grace to receive thro' faith, I announced it with boldness from the pulpit. I announced it with boldness from the pulpit. I obeyed the orders of the word of God, which urges that the ministers of Jesus Christ should be instant in season and out of season, and should instruct concerning salvation both in public, and from house to house. Responsible before God for the soul of each of my parishioners, I endeavored to approach each one of them, to question him upon his state, to engage him in occupying himself seriously about his reconciliation with God, and to point out to him, in faith in Christ, the infallible, yet only means of it. The word of life thus preached in public and in private, and accompanied with fervent prayers, and especially with the blessing from on high, was not slow to produce fruit in my churches. I soon saw consciences under salutary trouble; young people abandoning the pleasures of the world to follow Jesus Christ; old people embracing the Saviour, like Simeon, with a holy rapture; hardened sinners touched by the love of Christ, and urged by it to go to him in order to have life; people, in fine,

who had abandoned the religious assemblies ever since, the revolution, coming with earnestness to hear the Gospel of salvation, & to bless, with me, the Lord for having saved us, not on account of the works of righteousness which we had done, but according to his mercy, through the washing of regeneration, and the renewing of the Holy Spirit. It is true that such a change in minds, and especially in my ministry, caused at first some agitation, and surprised many persons who regarded as new the doctrines which I announced; but after having compared it with the word of God, the confession of faith in our churches, and the principal writings of our Reformers, which were in the hands of some of my parishioners, they were forced to admit that it was in conformity with them, and that it was wrong to accuse it of being new, since it was more ancient than the world, and had been professed by the Patriarchs, the Prophets, the Apostles, and the truly faithful of all times, who had found in it their consolation, their salvation, and their life.

Since this epoch, the ancient and rejoicing doctrine of free salvation through faith in Jesus Christ, has not met with much opposition on the part of my parishioners, and the Lord has condescended to bless it in the most gracious manner. Already more than three hundred souls have embraced it with faith, and now rejoice in God their Saviour: many others hear it with veneration, and desire to see it engraven in their hearts by the Holy Spirit: it is even held in honor with the greatest part of those, who, a short time since, fought against it, and who have not yet experienced all its sanctifying power. There are none, even to children, who do not share its salutary influence, and who do not desire to belong to Christ; but his victorious grace manifests itself more especially with young people, among whom are found many who desire to devote themselves to the work of the ministry. Four of them are already entered in the 'House of Evangelical Missions,' established at Paris for the conversion of nations not Christian: many others are only waiting the moment to be able to follow them: some are becoming instructors, and others are preparing to serve the Lord in the service of their country. All, in fine, feel the necessity of making known salvation to poor sinners who have not yet heard of it; and with this design, they have formed Bible, Religious Tract, and Missionary Societies, allied to those of Paris. In spite of the great poverty of most of my parishioners, they have found something to give for him who became poor to enrich them, and who gave his life for the ransom of their souls. Their faith in this divine Saviour, their removal from luxury and the vanities of the world, and especially their great sobriety, which goes with some even to taking the amount of their subscriptions from the salt which they put into the wretched vegetable broth which serves to moisten their bread:—this, yes, this is the treasury from which these imitators of the poor widow in the Gospel have drawn, to establish these pious associations, and from which they still draw to support them. They think themselves happy to be able to consecrate to the Lord who redeemed them, the time and money which they formerly consecrated to the world, to the lust of the flesh, the lust of the eye, and the pride of life. Such is the signal grace which it has pleased the Lord to shed upon my parish, and for which both pastor and flock cannot too much humble themselves before God, to bless him for it, and ascribe to him all the glory. Yes, this has been done by the Eternal, and it is a marvellous work before our eyes.

You anticipate without doubt, Sir, and much honored Brother, that Satan has not been able to see such a work going on in my Section; without making all his efforts to arrest & destroy it if it was possible. Jealous at seeing wrested from him so many souls, which he had held captive to do his will, he has endeavored to draw them into error, and to trouble my churches, by the means of certain strangers, whilst severe disease was preventing me from watching over my flock. But he who watches over Israel has confounded the projects of the Evil One, brought back almost all the believers to the purity of the faith, and made their errors serve, for a season, to render them more humble and watchful, and to establish a better order in my churches.

Nevertheless, all is not yet accomplished in my parish, and there remains still much to be done for its prosperity. But among the things which appear to me most urgent, there is one Sir, which my churches think it their duty to make, with me, one of the subjects of their desire and prayers towards the promotion of the reign of Jesus Christ in the midst of them;—it is the establishment of a Parsonage.

In fact, there is not, in my Section, any tenement secured to the Pastor. All the efforts which my predecessors have, like myself, made with the Government to obtain one, have been fruitless; and there remains no longer any hope from that quarter. The Pastor always has been, and still is, under the necessity of renting a house at his own expense; besides, it is impossible to find one in this village, sufficiently large. This is one of the principal reasons which have heretofore prevented the Section from retaining a spiritual conductor even so long as two years; for it is a fact, that since the revolution, all my predecessors, without exception, have continued here only a few months, or at most a year and a half. Since I have been at Leme, my churches have many times endeavored to procure me a habitation; but their poverty on the one hand, & on the other the great expenses which they have already incurred for the establishment of religious Societies & the support of several Schools, have put it out of their power to do any thing in regard to the object in question; so that it only remains for me to turn my attention to some other quarter, & to make an appeal to the generosity of those persons who shall judge that the circumstances of my churches are worthy of their interest.

If I have delayed until now to make this appeal, it is through fear that I should be suspected of acting rather for my own interest, than for that of my churches; but having been visited in my humble cottage by many servants of Christ, they have removed my scruples, and dissipated my fears, by suggesting to me that after having passed fourteen years in my Parish, and having organized all its churches, caused Temples to be built, founded Schools, and established Bible, Tract, and Missionary Societies, it could no longer be supposed that I regarded primarily myself. In consequence, I take the liberty of addressing you, Sir, and much honored Brother, to request your kindly interest in this work of benevolence, and to ask of you some assistance to build a Parsonage at Leme. It is this Church which ought to have the preference; first, because it is in a central position; secondly, because it forms the half of the Protestant population of the whole Section; and thirdly, because one third part of the time of the Pastor ought to be devoted to it, as well as all the days of public worship.

This, Sir, and much honored Brother, is a faithful statement of the circumstances of my churches; these are the motives that have prompted the application to you. There no longer remains to me any thing but to recommend it ardently to Him whose blessing alone enriches; to supplicate him that he will condescend to accompany this effort with a happy result; and to grant that a house for the Pastor may be raised at Leme; that this house may be constantly a house of prayer, a

* Whenever I receive a visit, I am obliged to send a part of my children to sleep in a neighboring house.

house always furnished with men of God, courageous sentinels in Israel, faithful imitators of the Great Shepherd of the sheep, and where the sheep of Jesus may hear, from all the ministers who shall come successively to occupy it, words of grace and truth. This may, with the more confidence, be hoped for, as there reigns at Leme, as in my other churches, too decided a spirit in favor of the Gospel, of the wholesome doctrine that ought to be preached, of the discipline and institutions of our fathers, to admit that a Pastor, who shall depart from these institutions and not bear the doctrine of Christ, should be installed in this house, and still less retained in this Parish. The Lord grant that the hope which we have in relation to this house may be realized; add new blessings to those he has already granted, both to Pastor & flock; and may he shed upon all those to whom these lines are addressed, the precious grace of his Holy Spirit; thro' Jesus Christ our Saviour. Amen. Your very humble and devoted Brother in Christ, Leme, November 11, 1825. COLANT-NEE.

AMERICAN MISSIONS IN CEYLON.

The Missionary Herald for May, gives a continuation of Mr. Winslow's Journal at Oodoville, in the island of Ceylon. Under date of May 5th, 1825, he says, "A meeting was held to day at Panditipeto, to examine those who profess a desire to unite themselves with the church, and to select the candidates, who, according to our regulations, must be put on the list, by general vote of the brethren, two months before they can be admitted to the church. About thirty-five individuals, schoolmasters, boys and others, were present, and gave, respectively some account of the reason of their hope in Christ, and expressed a determination to follow on to know the Lord. Of these, as giving more satisfactory evidence of a change of heart, and being in other respects (on account of age, &c.) more proper subjects to receive the sacred ordinances, twenty were selected, and received as candidates." It will be recollected that 41 natives were admitted to communion on Ceylon, in the month of January preceding; on which occasion the Lord's Supper was administered to 86 individuals, 73 of whom were natives. The accession of twenty others, will afford still further occasion for encouragement and gratitude.

The changes which have taken place at the Oodoville station during the five years since its establishment, Mr. Winslow describes as follows: "July 4, 1825. Five years ago to day, in connexion with brother and sister Spaulding, we took up our abode in this house, which had then neither floors, doors, nor windows; was not plastered, and but partly covered. We lived, and had all our effects, in a little unfinished room about twelve feet square, while brother and sister Spaulding had one of similar dimensions. But we were happy, because it was our home among the heathen, nor has this home become less precious by having been made somewhat more comfortable, and by having become more like a missionary station. Then we had no Boarding School, only two native Free Schools; no suitable place for preaching; & none about us, who wished to hear preaching. Only one young man, one native assistant, who is not now here, had any regard to Christianity.

Now there is a Female Boarding School; there are thirteen native Free Schools; a decent place for public worship; a respectable congregation, and a little church. The change in the moral aspect of the station is therefore, a little like that in its natural scenery. When we first (four months previous to taking up our residence here,) visited the place, it was "all grown over with briars and thorns," in which the serpent and scorpion lay concealed. The old broken down walls of the church and house were the resort of owls and bats, and the supposed residence of evil spirits. The natives around feared to come near the ruins, and the stranger quickened his step, and cast a hasty glance at them, in passing by. Let then the friends of missions, and especially the contributors to this mission, consider the change which their charity has effected. Let them look at the stores revived out of the heaps of rubbish; at the ruins rebuilt; the place, like the other stations of the mission, resorted to by multitudes to be benefited in a variety of ways;—the sick for healing; the poor for charity; the ignorant, sometimes, for instruction; and many for various other purposes, which bring them, for a short time, at least within the sound of the Gospel. Even the temporal good, which is effected, is not small; but the spiritual benefits conferred are, it is hoped, infinitely superior. Let not any think their charity lost. They may meet some in heaven, brought to the knowledge of the truth, and saved, by their means. And who can calculate the benefits resulting from an earlier, rather than a later introduction of Christianity among the people—the difference between making a beginning now, and a hundred years hence—the population of the intermediate space made acquainted with the way of salvation, and many of them saved, instead of their all going down to the grave in the blindness and ruin of paganism.

SANDWICH ISLANDS.

Messrs. Thurston & Bishop, in a letter to the Corresponding Secretary of the Board, dated Kairua, Feb. 17, 1825, remarks, that there were then nearly 40 schools on the single Island of Hawaii; and that many villages were waiting for teachers and books. They also say, "Had we the means of extending the number of Schools as widely as the door is opened to receive them, we have no doubt, that 10,000 persons on this island, might this year be taught to read with accuracy and ease, the word of God in their own language." These are most encouraging facts: and in respect to the Island of Maui, there are others still more encouraging. From the Journal of Mr. Richards, stationed at Lahaina, it appears evident, that during the early months of 1825, there was a seriousness and attention among the people, that might fitly be termed a revival of religion. Persons frequently called on him at midnight, to converse on the interests of the soul: & females, to the number of 27, were in the habit of meeting by themselves, every evening at sun-set, for the purpose of prayer. Under date of April 19th, Mr. Richards says, "As I was walking this evening, I heard the voice of prayer in six different houses, in the course of a few rods. I think there are now not less than 50 houses in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing; and there is now scarcely an hour in the day, that I am not interrupted in my regular employment, by calls of persons anxious to know what they may do to be saved." Under date of April 21st, he writes, "For four days, our house has not been empty, except while the door has been fastened. When I wake in the morning, I find people waiting at the door to converse on the truths of the Scriptures. Soon Hoapii, wife and train, come and spend the day; and after the door is closed at evening, we are interrupted by constant calls, and are not unfrequently awaked at midnight, by those who wish to ask questions. Houses for prayer, are multiplying in every part of the village, and the interest, which is manifested on the concerns of eternity, is such as, only six months ago, I did not expect would be seen, even for a whole generation." The religious public will await, with great interest, the arrival of further intelligence from this station.

To go back a little:—on the 3rd of the same month, the blind Puani [Bartimeus Lalana], and Tauwahine, were propounded for admission into the church. On the 9th, the following conversation took place between Mr. Richards and the former,—the more remarkable, as the answers could not have been learned from any catechism, there being none in which they were contained. His answers to other questions, it is stated, were equally rational and correct:—

Q. Why do you request to be received into the church?

Ans. Because I love Jesus Christ, and I love you, and I desire to dwell with you in the fold of Christ, and to join with you in eating the holy bread and drinking the holy wine.

Q. What is the holy bread?

Ans. It is the body of Christ, which he gave to save sinners.

Q. Do we then eat the body of Christ?

Ans. No, but we eat the bread, which means his body; and as we eat bread that our bodies may not die, so our souls love Jesus Christ, and receive him for their Saviour, that they may not die.

Q. What is the holy wine?

Ans. It is the blood of Christ, which he poured out on Calvary in Jerusalem, in the land of Judea, to save us sinners.

Q. Do we then drink the blood of Christ?

Ans. No, but the wine means his blood, just as the holy bread means his body; and all those who go to Christ, and lean on him, will have their sins washed away in his blood, and their souls saved for ever in heaven.

Q. Why do you think it more suitable, that you should join the church than others?

Ans. Perhaps it is not. (Hesitating.) If it is not proper, you must tell me. But I do greatly desire to dwell with you in the fold of Christ. (Here he wiped his blind eyes.)

Q. Who do you think are the proper persons to be received into the Church?

Ans. Those who have repented of their sins, and obtained new hearts.

Q. What is a new heart?

Ans. It is one which loves God, and loves the word of God, and does not love sin, or sinful ways.

Q. Do you think you have obtained a new heart?

Ans. At one time I think I have; and then I think again, and think I have not. I do not know.

Q. What makes you hope that you have a new heart?

Ans. This is the reason why I hope I have a new heart. The heart I have now, is not like the one I formerly had. The one I have now, is very bad—it is unbelieving, and inclined to evil. But it is not like the one I formerly had. Yes,—I think I have a new heart.

AMERICAN JEWS' SOCIETY.

A change recommended in the Constitution.

The New-York Religious Chronicle contains the report of a Committee of the American Society for Meliorating the condition of the Jews, which is decidedly against the Colonization system heretofore pursued. Extracts:

Great and serious doubts were entertained from the very beginning, by some friends to the conversion of the Jews, as to the policy of colonizing converts from Judaism.

The number of those who thus doubted, has been continually increasing; and it is not improbable, that, in addition to the original arguments against the plan, the utter failure of the Society in effectuating its only object, has confirmed these doubts and multiplied the numbers of those who entertained them.

The Committee confess themselves to be among this number. They can see no good reason why the policy of colonizing should be observed towards converts to Christianity from among the Jews, which is not equally applicable to proselytes from any heathen nation, who are all of them subject to persecution from their fellows, and some of them, particularly the Hindoos, to the loss of caste, an inconvenience as terrible to them in its consequences, as being excommunicated from the Synagogue can be to the Jew. Your Committee feel that the civil & religious privileges of our happy country of themselves afford an asylum to any convert either from Paganism or Judaism; and that an attempt to colonize the Jews, is not only altogether needless, but may be attended with results that are undesirable.

The Committee therefore recommend the adoption of the following resolution; a resolution which, if adopted into our Constitution, while it makes the preaching of the gospel to the Jews, our prominent and paramount object, forbids not that we should extend to converts temporal assistance in procuring means of subsistence, should such assistance become indispensably necessary.

Resolved, That it be recommended to the Society to alter the Constitution by expunging the second article and inserting the following:

Art. II. The object of this Society shall be to extend to the Jews the Gospel of our Lord and Saviour Jesus Christ; and, if necessary, to communicate temporal assistance in procuring employment to those from among them who are either converts to Christianity, or appear to be sincere inquirers after the way of life and salvation through the crucified Redeemer.

Note.—Auxiliary Societies are requested to send delegates to the annual meeting, that there may be, if possible, a full expression of public opinion on this interesting subject.

REVIVALS OF RELIGION.

REVIVAL IN LISBURN, Pa.

We are happy to state that an interesting revival has prevailed in the little village of Lisburn, and its vicinity in Cumberland county, during the past winter. It is supposed that forty or fifty persons have obtained a hope, many of whom had belonged to no religious society. There has never been a house for public worship erected in the village. The country around has been without regular ministerial instruction. Occasional ministrations, however, have been given, and the German Reformed, Presbyterian and Methodist connections affectionately uniting in the blessed work of winning souls to Christ. The change wrought in the habits and character of many of the subjects of this glorious work, was so striking as effectually to stop the mouths of gainsayers. [Philadelphia.]

REVIVAL IN RUTLAND, VT.

Extract of a letter from a lady in Rutland, Vt. to her niece in Orange, in this county, dated April 16.

"You have probably heard of the revival in this village and other parts of the town. The Lord has done wonders in this place the winter past, in comparison to what has ever before been witnessed here. You would be surprised to see the Court house filled with hearers two evenings in the week, and the school-house as many more, of all ranks, ages and conditions. Probably when you were here, an evening meeting was scarcely known in our village.—I believe there are about one hundred hopeful converts in this parish, and probably as many more in the other. We have faithful preaching, and Christians seem to be engaged in promoting the great object: we still look for more of the outpouring of the spirit—meetings are very generally attended.—Rel. Intel.

The revival in Roylton is said to be "very interesting." Among others, a Universalist about eighty years of age, is a hopeful subject of it. [Fermont Chron.

REVIVAL IN PAWTUCKET.

For a few months past a gradual work of grace has been prevailing in that place, and it is hoped it may yet continue, although the prospect is somewhat diminished.—About fifty persons, mostly young, have united with the Episcopal and three Baptist Churches. More than half the whole number have been received by Rev. Mr. Potter. R. I. Messenger.

REVIVAL IN STURBRIDGE.

Extract of a letter to the Editors of the Recorder & Telegraph, dated Sturbridge, Mass. April 4, 1826.

It is pleasing to state that God is performing an interesting work of grace in this town. The work commenced about 4 months since, and still continues. So far as I have been able to see and judge, it has from the beginning been strikingly marked with the features of a genuine work of God—great stillness and deep solemnity. The children of God truly have great reason to rejoice and give glory to his name. Yours, &c. OTIS LANE.

RECORDER & TELEGRAPH.

BOSTON, MAY 5, 1826.

THE CHEROKEES.

The recent visit of Mr. ELIAS BOUDINOT to this city, has afforded us opportunity to collect a number of interesting particulars relative to the condition and prospects of the Cherokee nation. Their country, it is well known, lies within the chartered limits of Georgia, Alabama, and Tennessee. Its extent, as defined by treaties, is about 300 miles in length, by about 120 in breadth. Consequently, the number of square miles is not far from 24,000; or more than the aggregate number contained in the four states of Vermont, Massachusetts, Rhode Island, and Connecticut. The surface of the soil is various; but more generally, especially in the northern parts, hilly or mountainous. In the southern and western parts there are extensive and fertile plains, covered in many places with trees, and traversed with beautiful rivers and streams.

The population in 1810, was 12,395 Cherokees, 341 whites, and 533 blacks. Total 13,219. In 1824, according to a census taken by order of the Cherokee nation, there were 13,635 Cherokees, 230 whites, and 1377 blacks. Total 15,232. Increase in 14 years, 2038—exclusive of those who in 1818 and 1819 removed to the river Arkansas, beyond the Mississippi. The population of these last, is supposed to be, at present, about 5000. So that the real increase of Cherokee population in 14 years, cannot fairly be estimated at less than six or seven thousand; which is half the original number. According to this ratio, the population would double once in 28 years; while the whole population of the United States is found to double once in 25 years. Of course the ratio of increase among the Cherokees, is scarcely less than that of the United States at large; and far greater than that of any country in Europe.—These facts can hardly be reconciled with the doctrine, so prevalent among our countrymen, that the Indian tribes must inevitably become extinct. On the contrary, it is proved by this experiment, that nothing but civilization and a regard to the rules of well regulated society, are necessary to their preservation, and even rapid increase.

That these supports of population have, in spite of early habits and associations, gained a firm footing among the Cherokees, is evident from facts. The Superintendent of Indian Affairs, in a letter to the Secretary of War, speaks of them as deserving to be "considered a civilized people." And Mr. Boudinot assures us, that at present there is not a family in the nation, which can be said to subsist upon the products of the wilderness. Numerous public roads are established, and houses of entertainment for the convenience of travellers. Agriculture and manufactures have succeeded to the chase, and are productive of important benefits to the nation. In 1810, the number of cattle was found to be 19,500, horses 6,100, swine 19,600, sheep 1,037, looms 467, spinning-wheels 1,600, wagons 30, ploughs 500, saw-mills 3, and grist-mills 13. At present there are 23,000 cattle, 7,600 horses, 46,000 swine, 2,500 sheep, 762 looms, 2,486 spinning-wheels, 172 wagons, 2,943 ploughs, 10 saw-mills, 31 grist-mills, 62 blacksmith's shops, 8 cotton-machines, 18 schools, 18 ferries, and a number of public roads. The increase, it will be perceived, is very great.

In one district there were last winter more than 1000 good books; and 11 different periodical publications, either religious or political, were taken and read. Most of the schools are under the care of Christian missionaries, whose labors have at all times been kindly received by this nation, and duly appreciated.

In various places the word of God is now regularly dispensed, both by missionaries and natives; and many have publicly professed their belief and interest in the merits of the great Redeemer.

We have before had occasion to speak of the Alphabet of 86 letters, or characters, invented about two years since by Mr. George Gist, a native Cherokee, who could neither read nor speak the English language. This alphabet has already become very useful to the nation; as, whether from curiosity or principle, it has been the means of bringing numbers acquainted with reading, who would otherwise, in all probability, have died in ignorance of that art. Mr. Boudinot states, that in the neighbourhood of his own residence, within a circle of perhaps 10 miles, he does not recollect one male Cherokee, between the ages of 15 and 25, who is unacquainted with this new method of expressing his thoughts.

Viewed in connexion with Mr. Gist's invention, the translation of the New Testament into Cherokee by Mr. David Brown, assumes a high importance. It breaks down the barrier which has so long and so formidably opposed the religious instruction of adults; so that bright hopes may now be entertained of leading them also, as well as their children, to a knowledge of the truth.

The Cherokees have a well organized system of government among themselves, which takes cognizance of crimes and punishes offenders, while it secures to good citizens all the rights and privileges of Americans. As still further improvements, they are now taking measures for the establishment of a National Academy and a Printing Press. The latter it is designed shall prepare the way for the publication of an Indian newspaper.—When the influence of all these in-

stitutions shall that many a of Englishmen civilization,—all that eno this branch o

We have the Cherokee is doubtless whose territo course the u soon be, if it made necessa tion of a new Representati we could wi the wilderne to the projec of War, but put to rest in might be org ing the sam ready consti to send two might be sel representative, each. This fair words a thousand de of their chil willing to a and friends. in the digni of their cou they were n ey, and de would place motives to religion au doubt, wou in all desir rigines are surpassed b leges have

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stitutions shall be fully felt, can there be a doubt, that many a district peopled by the descendants of Englishmen, will be found inferior, in point of civilization,—in intellectual and moral worth—in all that ennobles and honors human nature—to this branch of the native family of America.

We have said that in 1824, the population of the Cherokee nation was 15,232. By this time it is doubtless 16,000, or 17,000. That of the Creeks, whose territory lies adjacent, exceeds 20,000. Of course the united population of the two, will soon be, if it is not already, 40,000—the number made necessary by the Constitution for the election of a new State, and also for the sending of a Representative to Congress. Now for ourselves, we could wish that instead of removing them into the wilderness beyond the Mississippi (according to the project recently broached by the Secretary of War, but which we are happy to say has been put to rest in the House of Representatives) they might be organized into a separate State, possessing the same privileges as the twenty-four already constituted. They would then be entitled to send two Senators to Congress, one of whom might be selected from each tribe,—and one Representative, who might be chosen alternately from each. This would afford better evidence than fair words and kind speeches, or even than a few thousand dollars appropriated to the instruction of their children, that the American people are willing to acknowledge them as fellow-citizens and friends. It would enable them to stand forth in the dignity of their nature, and plead the cause of their country and themselves, as conscious that they were members in full of this great confederacy, and deeply interested in its destinies. It would place before them the strongest possible motives to persevere in the ways of civilization, religion and knowledge; and we have not a doubt, would elong convince the world, that in all desirable acquisitions the American Aborigines are capable of making advances, not to be surpassed by any portion of our race whose privileges have been the same.

SABBATH SCHOOLS.

As the time has arrived when most Sabbath Schools not continued through the cold season are resumed, we trust the papers of our correspondent N. Y. S. T. will prove useful. They are not the result of theory, but of practice; and as such are entitled to respectful consideration.

The influence of these institutions in promoting the best interests of society and the world, is assuming, the more it is developed, a greater and still greater importance, in the eyes of all reflecting and pious men; and it is with no ordinary emotions of gratitude, that they see them so rapidly extending and multiplying in every part of the land. About a year since, the number of children in the United States enjoying the benefits of Sabbath Schools, was estimated at 127,000; of whom 92,697 were connected with the American Sunday School Union. State Sunday School Unions, auxiliary to the above, have been recently formed in Massachusetts, Connecticut, Rhode Island, New Hampshire and Vermont—to name no others. That in Massachusetts was formed May 24th, 1825; and already numbers about 50 schools as auxiliaries. The only conditions required of any School, in order to become auxiliary, are, the payment of \$1 at the time of uniting, and sending a report annually to the Secretary of the Union, who is at present Mr. CHARLES STODDARD, of Boston. Every auxiliary has a right to send a delegate to the Society's meetings, and such delegate is entitled to a vote among its members. They also have the privilege of procuring all books for the use of Sunday Schools from the Society's Depository, No. 90, Washington Street, Boston, at a discount of 25 per cent below the regular selling price to others. Another advantage to be derived from a connexion with the State Union (auxiliary to the General Union at Philadelphia) is, the stimulus to exertion which such a connexion affords. It is said that "union is strength;" and one great reason why it is, is because it awakens enterprise, and encourages perseverance. It also adds dignity and respectability to the cause, in the view of men. How many parents will be influenced to send, or not to send, their children to these institutions, by the popularity or unpopularity of the system with others! How many children will be anxious to go, or not to go, for similar reasons! Let then the patrons of Sabbath Schools in this Commonwealth, who of course are friends to the same Schools throughout the country and the world—take measures for connecting their little seminaries with the State Union. If they would not do it for their own sakes merely, let them do it for the good of others.

We are happy to learn, that six or seven young gentlemen are now employed as missionaries in different parts of the State, under the patronage of the Massachusetts Sunday School Union, for the purpose of producing the desired co-operation; and we earnestly hope, they will every where find a readiness, and more than readiness, on the part of Sabbath School conductors to second so desirable an object.

TWENTY-ONE DAYS LATER FROM LIBERIA. We learn by a gentleman direct from Portland, that a vessel arrived there a few days since from Liberia, which place she left on the 25th of January, bringing sundry despatches for the American Colonization Society. The colony was in a prosperous state;—two new settlements had been commenced;—the natives were on terms of good faith with the emigrants; industry and enterprise generally prevailed. The owner of this vessel has been induced by the offers of the Colonists, to fit out another without delay, for the same destination. She will sail in a few days, conveying a large quantity of lumber, nails, provisions and other supplies, which are demanded for the comfort and improvement of the settlement.

We learn that four young gentlemen, to be employed as Missionaries under the direction of the American Board of Commissioners for Foreign Missions, are to be ordained at Springfield, in this State, on Wednesday next.

The receipts into the treasury of the Board, from March 21st to April 18th inclusive, amount-

ed to \$2,737; exclusive of \$177 in the way of legacy, and \$221-50 for the Mission College in Ceylon.—The receipts of the United Foreign Missionary Society from Feb. 1st to March 15th, 1826, amounted to \$1,868.

WEBSTER'S ENGLISH LEXICON.

The public are generally aware, that NOAH WEBSTER, Esq. of Newhaven, has been engaged for more than 20 years, in preparing for the press an "American Dictionary of the English Language." The Prospectus of this important work is at length issued; and is accompanied with testimonials of approbation from a great number of distinguished gentlemen, among whom are Judge Story and the Hon. John Pickering of Salem—Rev. Jared Sparks, Editor of the North American Review—President Day, and Professors Siliman, Gibbs and Kingsley, of Yale College—Professors Willard and Channing, of Harvard College—Professor Everett—Rev. Sereno E. Dwight, late of Boston,—Gov. Clinton, of New York—President Madison—and the Hon. John Trumbull, author of Mc Fingal.

The work will be printed on fine linen paper, in two volumes quarto, and afforded to subscribers in boards, at \$20. The prospectus informs, that it will contain 6000 or 6000 new words, not included in Johnson's Dictionary even as improved by Todd; which, with the participles and other words added, will augment the vocabulary with nearly 20,000 words: That the words are defined precisely and definitely—not, as in most Dictionaries, by other words that are mere synonyms: That between 30,000 and 50,000 significations and distinct applications of words are inserted, which are omitted by all the English lexicographers: That new etymological deductions and affinities are exhibited, drawn from no less than 23 different languages: That the peculiar Scripture uses of words are explained and exemplified: That words beginning with I, are separated from those beginning with J; and those beginning with U, from those beginning with V: That obsolete words, &c. are noted as such: That the different significations of words, when not obvious & well known, are illustrated by quotations from standard authors: That many errors, which have escaped all the English lexicographers, are corrected: That words of irregular orthography are given, both in the customary spelling, and also in letters expressing the true pronunciation.

The design is noble: and the extensive literary and philological researches of the author afford the best guarantee for the manner of its fulfilment. We hope and believe, that a work which promises so much for the reputation of the country, will receive a liberal patronage.

We are requested to state, that an edition of Mrs. Barbauld's Miscellaneous Works in Prose and Poetry is now in the University Press, and will be published in this city early in June. They will occupy two duodecimo volumes at the low price of 87 1/2 cents a volume; while the execution of the work will be in that style of neat elegance, of which Parker's recent edition of Mrs. Hamilton's Letters on Education is a sufficiently near specimen. Mr. David Reed of this city is publishing at the same time correspondingly with these volumes, the small posthumous work of Mrs. B. containing pieces solely of a juvenile cast.

AMERICAN EDUCATION SOCIETY.

Donations received in the month of April.
Collector, Rev. Mr. Dimmock's So. in Newburyport, Litchfield, N.Y. \$65 70
Do. in Rev. J. Cummings' So. Stratham, N.H. 7 00
Do. Monthly concert, Danvers, 60 00
Do. Warwick, 5 00
Charity Box kept by a Female So. Uxbridge, 13 00
Part of Court fees from a female, Charlestown, N.H. 1 00
Deacon, Thomas Merrill, Danvers, N.H. 2 00
Col. Samuel Barber, Simsbury, Ct. being amount of premium allowed him by Hartford Co. Agricultural So. 10 00
A friend, by Rev. Dr. L. Woods, 2 00
Female Benevolent So. Gloucester, 9 p. socks & cash, 30 00
From Brookline, 16 20
Mrs. Jenny Little, Shirley, N. Willis, 9 50
Bequest of the late Tryphena L. Dutton, of Northfield, by Eli Moody, 50 00
Do. of the late Rev. Walter Lyon of Pomfret, Ct. in lieu of needless funeral expenses, by the Exec'r, 15 00
Life Subscriptions.
From the Junior Class at Andover College, Geo. to constitute Rev. Abner Church a life member, 40 00
Rev. James D. Fairweather, Oxford, N.H. 10 00
Self and a few of his parish, 50 00
Jacob Peabody, Esq. Boston, 100 00
A. P. CLEVELAND, Treas. No. 6, Water St., near the Post Office, Boston, Mass. \$466 40

WE SHALL KNOW THEM BY THEIR FRUITS.

The following letter to Mr. Fisher, was politely handed to us for insertion. It was mailed at the Boston Post Office, but no signature was attached to it. We hope every repentant sinner, who reads it, will accept the Saviour's advice, "go thou and do likewise."

To Mr. Benj. Fisher, Third Parish, Dedham.

Dear Sir—I am one who believes in the entire depravity of the human heart, the necessity of a change, and in the divinity and atonement of our Lord and Saviour Jesus Christ, and in the salvation of all that truly repent and believe in him; and in the final destruction of the impotent.

LONGEVITY.

On Tuesday, April 18th, Mrs. Smith, the mother of Dea. Jacob Smith, of Hadley, completed the 100th year of her age. An appropriate and interesting discourse was delivered at the house of Dea. Smith, where she resides, by Rev. Dr. Woodbridge, from Psalms lxxi. 9. *Cast me not off in the time of old age; for sake me not when my strength faileth.* Mrs. Smith still retains her mental faculties, converses freely, and recognizes persons whom she has not seen for some years. The longevity of the family of which she is a member is remarkable. She has a brother living who is 94, and three sisters whose ages are 90, 86 and 84—the united ages of the five, 454.

Hamp Gazette.

The Presbytery of Philadelphia have recommended that their members devote a portion of every Monday evening to the purpose of spiritual prayer, both in the family and closet, for the effusion of the Holy Spirit. They have also, in view of the low state of religion within their bounds, recommended to all their churches, the observance of a day of fasting, humiliation and prayer. Yesterday was the day appointed.

During the year ending 23d of March last, the Female Bible Society of Philadelphia distributed, 375 Bibles and Testaments.

Moravian Missions.—More than 33,000 converts in heathen lands, are under the care of the Moravians at this time. The Missionaries at Greenland, Labrador, the West India Islands, North and South America, are said to be flourishing remarkably.

The probable expenses of the city of Boston during the next financial year, as estimated and appropriated by the Board of Aldermen on the 26th ult. amount to \$303,570. Of which for the purposes of education, \$57,500 for paving, repair, widening, and lighting of streets, \$65,000; for payment of interest on City and County debt, \$15,000, &c.

NEW PUBLICATION.—"The Doctrines of the Church vindicated from the misrepresentations of [the Reverend] Dr. John [H.] Rice, and the integrity of Revealed Religion defended against the 'No Command PRINCIPLE' of PRO-MISCOGENESIS SOCIETIES, by the Rev. Reverend John S. Ravencroft, D.D. Bishop of the Diocese of North Carolina. Svo. pp. 168. Raleigh, N. C.: J. Gales and Son 1826."

The twelfth number of the *Collection of Essays and Tracts in Theology*, edited by Mr. Sparks, is recently issued from the press, and closes the publication.

"The Times."—A new daily paper, under this title, was issued in New York on Thursday morning last.

At New-York a Church is advertised to sell or let.

Rutgers College.—Colonel Rutgers, of New York, in addition to former donations, has lately presented five thousand dollars to this institution.

The Presbytery of Carlisle (Pa.) at their late meeting on the 11th inst., were informed, expressed their unanimous approval of the contemplated union between the American Board of Commissioners for Foreign Missions and the United Foreign Missionary Society.—[Philadelphia.]

The Treasurer of the American Tract Society acknowledges the receipt of fifty dollars from the Rev. Moses Hallcock, of Plainfield, Mass., given to the members of his church and congregation to constitute him a Director for life. *Ref. Chr.*

POLITICAL AND OCCASIONAL.

FOREIGN INTELLIGENCE.

The King of France has ordered a silver statue of the Virgin Mary, large as life, to be made and presented to the Metropolitan Church of Paris. To be paid from his private funds.

The treasury of Spain is said to have been completely emptied of late, in order to pay a tribute of two millions of reals to the Dey of Algiers.

A lady in Edinburgh has sunk 200 pounds, the interest of which she has given to some distinguished clergymen, for instilling a serious and salutary spirit of piety and devotion into the minds of the young.

By a law of the late Alexander, slaves are forbidden to be sold. To evade the law a person advertises to lend, for assistance, his cook, for fifty years, for such a sum. Such advertisements are very numerous in the Russian journals.

THE GREEKS.

PARIS, March 24.—After the honorable manifestation of the sentiments of the Chamber of Deputies in favour of the Greeks, and the eloquent discourses of M. M. Lainé and Chateaubriand, it was expected that a minister who calls himself a Christian, would at least show a little modesty in the assistance which he renders to the Koran; but he is callous to public opinion, and the reproach of honest men, for instilling a serious and salutary spirit of piety and devotion into the minds of the young.

The Greek Committee at Paris continue to receive important gifts. M. Paganini has given 400 francs, the profits of a book—M. Scordas, for self and friends, has given 2710 francs. M. Duval has given 500 francs, and M. de la Roche has given 150 francs. The Committee at the Hague has sent 20,000 francs.

The London Times of March 22, announces the receipt of despatches from the Duke of Wellington, ambassador to the court of Russia, which confirms what had been before stated on conjecture.—That the Duke was charged with credentials from France, Austria, and Prussia, as well as Great Britain, all calculated to impress the cabinet of St. Petersburg with the conviction that those great powers are unanimous in their purpose of protecting the Greeks against the Ottomans, and of protecting the Ottoman against an attack from Russia. (Globe and Telegraph, however, represent the thing as at least doubtful.)

BRAZILS.

A London paper, of the latest date received, says,—A strong opinion prevails in the political circles, that the quarrel between Brazil and Buenos Ayres will be speedily settled by the intervention of England, as it is understood that Lord Ponsonby is to sail forthwith, with full instructions to do all that is possible for the termination of hostilities, which can only be injurious to both belligerents, without any chance of benefit to compensate the inevitable mischief of the contest.

RUSSIA.

Extract of a letter dated Hamburg of 10th March.—The coronation of the Emperor Nicholas is deferred from the month of September to October, in consequence of the apprehension that a new conspiracy will be broke out at the time of such a festival. More than 20,000 conspirators are known; that is, more than 20,000 Russian families of the Nobility are implicated; and as a large extensive territory is under their control, the number of the conspirators, we are assured that the number of persons arrested, amounts already to 12,000. A great number of the principal conspirators have died suddenly in prison.

UNITED STATES CONGRESS.

Senate.—On the 21st ult. the Senate (30 to 7) advised and consented to the ratification of the Creek Treaty, submitted by the President on the 31st of January last.

The first article annuls the treaty concluded at Indian Springs on the 12th Feb. 1825.

By the second article the Creeks cede to the United States an immense extent of territory in Georgia. By this time the United States agree to pay immediately 217,600 dollars to be divided among the chiefs and warriors of the nation.

By the fourth, the United States agree to pay the nation an additional perpetual annuity of \$20,000.

The fifth article declares "that the difficulties which have arisen in the nation shall be amicably adjusted."

By the sixth article the United States engage to provide a place of residence for the friends of McIntosh, west of the Mississippi.

By the seventh article, provision is made for the removal of the emigrant party within 24 months. The United States are to pay the expense of their removal, and to furnish them with food and clothing for the twelve months after their arrival at their new residence.

Eighth. An agent, a sub-agent, and an interpreter, are to be furnished by the United States. Such assistance, also, is to be rendered to them in their agricultural operations, as the President shall think proper.

Ninth. In consideration of the sufferings and exertions of the McIntosh party, 100,000 dollars are to be divided among their chiefs and warriors, if such party shall amount to 3000 persons, and in that proportion for any smaller number.

Tenth. The pecuniary damage sustained by the friends and supporters of McIntosh, in consequence of the difficulties growing out of the treaty at Indian Springs, is to be regularly assessed on the nation, and the amount paid out of their annuity.

Eleventh. Improvements on the lands ceded are to be appraised, and the amount thus ascertained, paid to the party owning such improvements.

Twelfth. Possession of the ceded country to be yielded on the first of January next.

Finally, a supplementary article extends the lines mentioned in the second article, so far as to include in the cession, all the land at present held by the Creeks within the chartered limits of Georgia.

The bill for the payment of interest due to the state of Delaware, for the apprehension and delivery of deserters from French vessels in the U. States, [vessels of war as well as others, to which last the former act on the subject has been heretofore restricted according to the interpretation of some,] and three others, passed.

In the Senate, on Friday last, the bill to establish a uniform system of bankruptcy throughout the United States was taken up, when Mr. Branch moved to postpone it indefinitely. Ayes 11, Noes 28. So it appears probable that a majority are in favor of the bill.

House.—The bill making appropriation for the Mission to the Congress at Panama, PASSED, 134 to 60.

A bill was reported, to establish the Office of Commissioner of the Customs, whose duty it shall be to superintend the collection of the revenue from import and tonnage, with a salary of \$3000. He is to have a chief clerk, with a salary of \$1700; two clerks with salaries of \$1400 each; three clerks with a salary of \$1150 each, and a messenger.

The Committee on roads and canals, reported a bill for the appointment of three Commissioners to examine the middle and western routes for a national road from Washington to New Orleans, and determine which is preferable;—also to lay out a road on the route they may prefer, 80 feet wide, and report to the President.

SUMMARY.

Cuba.—A paragraph of the President's Message to Congress relative to the Panama Mission, had been published by Governor Vives, of Cuba, and was received with the greatest pleasure, being considered as a guarantee that the island would not be invaded. The Consulate was proposing to procure in England, a loan of four millions of dollars.

The frigate Constellation arrived at Havana on the 27th March, after a cruise of upwards of 50 days on the south side of Cuba, between Cape Antonio and the east end of the island of Pinar. The ship has lost but one man since she left the United States, by death—he had for a long time suffered under a pulmonary complaint.

The *Roxbury Hourly*.—The line of stages recently established to run between this city and Roxbury meets with great encouragement. We learn that about eleven hundred passengers passed to and fro by this conveyance during the last week.

We learn that the "Kennebec Bank," at Hallowell, has suspended payment.

The Common Council of Boston have decided to send 20 representatives to the next General Court—to be chosen on Thursday the 11th inst.

Mill Dams.—The amount subscribed to the Salem Mill Dam Stock, up to Saturday evening last, was over \$217,000. Drivers, Horses and Coaches are to be sent from New-York to establish a Mail and Stage communication between the cities of Mexico and Vera Cruz.

We understand that all the officers lately tried before a Court Martial in Essex County, have been acquitted, with the exception of Capt. Joseph Low of Essex.—[Sud. Reg.]

Gold and Silver Ore have been recently found in North Providence.

Hops.—A Farmer in Middlesex county, cultivated five acres with Hops, the last year, and sold the crop for \$2,200, or \$440 per acre. He plants 800 hills to the acre. The proprietor of the Concord Gazette, believes that hops can be raised for 7 cents per pound, as easily as corn for one dollar per bushel.

An old gentleman, of about eighty years, named Stephens, at Patchogue, Westhampton, Long Island, N. Y. on Monday last week, killed a whale of an enormous size.

The 409 U. S. Troops in Georgia are to be removed to near St. Louis. The Georgians have wished their removal, but now object to it; remarking that they may be wanted to preserve peace among the Indians.

Some days since, two children were playing with a dog on the shores of the Niagara river; and seeing a singular object near the surface of the water, they tossed a stick in the direction and bade the dog follow. He did so, but instead of the stick, made prize of a fine sturgeon, which he dragged on shore.

A pelican, having emigrated far from its native land, has fallen into the hands of the natives of Maine, by whom it has been sent a prisoner to Boston—after having been exhibited to the gaze of the public in Kennebec. The bird is about the size of a wild goose.

The block of eight fur story stores at the corner of William and Garden streets, N. Y. was entirely burned down this morning, and all the wools have fallen in. The block was owned by Messrs. Lord & Delany, and is supposed to have cost from 35 to 40,000 dollars. The loss of other property is very great—the whole being estimated at 200,000 dollars, on which there was insurance to the amount of 122,000 dollars.—N. Y. Reg.

In Calais, Vt. a town adjoining Montpelier, an eruption took place about ten days ago, by which a large quantity of earth was thrown from the side of a hill, and near its base, leaving a cavity which measures 12 feet in depth, on the upper side, six rods in length, and forty feet wide. Large trees were growing upon the spot, which were removed with great ease, and the cause then to be seen. The hill near 30 degrees from a perpendicular point. The ground was frozen nearly 2 feet deep, and was broken in a perpendicular manner. Large stones weighing from 3 to 400 pounds were thrown 30 rods, and one which our informant thinks will weigh between 5 and 1000 pounds, was thrown about eight rods.—The force must have been great, as the explosion was heard at a considerable distance. The fissures in the rocks, at the bottom, and on the sides of the cavity, are barely large enough to admit a man's head.

The cause of this explosion is unknown.—Some suppose it to have been effected by water—but this is not very probable, since the water, were it undoubtedly, a considerable quantity of water. Yet the explosion being instantaneous, there must have been some invisible cause of the eruption. It furnishes a subject for the investigation of the philosopher, and cannot fail to excite the attention of the curious.

Montpelier Watchman.

A violent snow storm was experienced at Frankfort, Ky. on the 10th ult. and was followed by severe cold, forming ice of considerable thickness, and stiffening the young leaves of trees and plants.

Some children in Springfield, Penn. have been poisoned so as to cause their death, by eating roots which their father had procured for the life of a snake.

A Mr. Barjonas Tripp, who was engaged in blasting a rock near the South Baptist meeting-house in New Bedford, and had charged it with five lbs. of powder, was thrown with great force against a fence, and shockingly mangled, in consequence of a premature explosion occasioned by drawing the priming rod.

A dwelling house in Hamilton, (Ohio,) was struck by lightning on the 5th inst. and four persons killed thereby. Four others, in the same room, escaped with slight injury.

Distressing Accident.—On the 21st inst. as David Southwick, of Bolton, was blowing limestone at the quarry in that town, from some cause unknown, a charge accidentally went off without being fired. By the explosion Southwick was thrown about ten feet and instantly killed. A piece of the stone, weighing ten ounces, was afterwards taken from his body. Luke Whitcomb, who was at work near by, was dangerously wounded by a large fragment of the rock, supposed to weigh a ton, which struck him across the thigh. William Hare, formerly of Sudbury, was standing by at the time, and had both of his eyes put out. We understand some hopes are entertained of Whitcomb's recovery.

A person lately fled from Albany who was on bail, and arrived in Philadelphia. The bail followed him. The runaway invited his friend to walk with him, and they went to the wharf, and while standing there the fugitive struck his ball over the eyes, drew his watch from his fob, jumped into a boat and rowed for the opposite shore. At this moment a sheriff arrested the bail, and the thief escaped. Let this be a warning to persons becoming bail.

On the 5th of April, a gang of counterfeiters were apprehended in Kentucky, in a rock house, or cave. Three were taken in the cave engaged at work, and two others were apprehended outside. Nearly a horse load of implements for coining money were found concealed in the cave, and a quantity of spurious gold and silver, such as doubloons, half-guineas, and dollars. The persons found in the cave were Henry D. Cook, of Richmond, Ky. Samuel Eaton, and Jeremiah Jones, of Paducah, Indiana. Eliza Harrison, and David M. Alexander, of Richmond county, taken outside the cave were discharged by the court. Eaton and Jones were sent to prison. Cook pretended to be very sick, and from some lenity shown him, made his escape.

We learn by the northern Stage of this morning that in the course of night before last, or yesterday forenoon, Mr. Couche's Hartford stage was robbed of \$11,000. The money was placed in a small trunk, with a blanket wrapped round the trunk. When the stage arrived at Pittsfield, the trunk remained as above described—but on opening it, it was found empty. The robber is not known.

Berkshire Star of 27th April.

Forcing Trade.—James Smith, a pedlar, said to be from New-York, has been imprisoned at Concord, charged with attempting to compel women to buy his goods, by presenting a pistol.

A tin pedlar was robbed in New Jersey, between Mount Holly and Moorestown, on the night of the 13th inst. by 2 black men, who presented a pistol, threatened his life, and took possession of his cart. They robbed him of \$300 in specie and bank notes.

Look to your Pockets.—A gentleman was so unfortunate this morning as to have his pocket lightened of the sum of 500 dollars, while attending an auction in Pearl-street. We are not informed of names or particulars.—[N. Y. Spect.]

S. D. Reed, charged with forgery upon the United States War Office, has been arrested in Charleston, S. Carolina, by a new expedient. He was supposed to be in the city, and letters were addressed him through the Post Office, while a Deputy Marshall, on the alert, seized him as he was walking off with the letter.

MARRIAGES.

In Boston, Mr. Joseph Jordan to Miss Bethania Kingsley; Mr. Wm. Sears to Miss Eliza Sawyer Wilder; Mr. Joseph B. Foster to Miss Charlotte Woodbury; Mr. Wm. R. H. Bowles, merchant, of Machina, Me. to Miss Philena Jutan; Mr. Joseph K. Maine to Miss Emeline H. Thayer.

In Charleston, Mr. David Pollock, of this city, to Miss Madeline O. Etheridge, in Roxbury, Mr. J. W. Gorton, merchant, to Miss Maria, daughter of Mr. John Haynes; Mr. Andrew Horn to Miss Samantha Bill.—In Cambridge,

Mr. Hosea Clark to Miss Louisa Bruce.—In Salem, Mr. Samuel Hutchinson to Miss Mary Ingersoll; Mr. Benjamin Felt, Jr. to Miss Hannah Raymond.—In Taunton, Mr. Wm. Byrd to Miss Catharine Francis; Mr. George W. Williams to Miss Emma Willis.—In Marlboro', Mr. Oliver Samuel Churchill to Miss Calista Cook.

In Norwich, Conn. Rev. George Perkins, of Ashburnham, to Miss Betty Turner.

DEATHS.

In Boston, Wm. F. Shaw, Esq. aged 43; Mrs. Ruth Donnell, formerly of Hingham, 61; Miss A. F. F. daughter of Mr. Amos F. F.; Mrs. Sarah Rowland, widow of Mr. Jacob R. 83; Mr. James Parmeter, printer, 31; Sarah Champney, daughter of Mr. Joseph Morton, 31; Mrs. Naomi A. Driscoll, 66; Mrs. Lydia Lyman, 62, wife of Theodore L. Esq.; Mrs. Mary Shed, 46, wife of Mr. Samuel A. Esq.; Eliza F. eldest child of Mr. Edward Bell, 7; in South Boston, Mrs. Mary, wife of Mr. Abraham H. Quincy, 66.

In Dorchester, 22d ult. Lucy, youngest child of Joseph Ford, 11 mo.; Mr. Joshua Blanchard, formerly of this city, 75.—In Charlestown

